

DINGLE UNION WORKHOUSE.

RETURN to an Order of the Honourable The House of Commons,  
dated 28 May 1851;—for,

COPY "of REPORT made by Captain Spark relative to certain CHARGES of PROSELYTISM in the WORKHOUSE of Dingle Union, and of the MINUTES of EVIDENCE taken by him on the Inquiry; together with Copies of any CORRESPONDENCE between the Poor Law Commissioners, the Protestant Chaplain, the Board of Guardians, and Captain Spark thereon."

Poor Law Commission, Dublin, }  
6 June 1851. }

W. STANLEY,  
Secretary.

Ordered, by The House of Commons, to be Printed, 24 June 1851.

No. 26,276/51, Dingle Union.

COPY REPORT from Captain Spark, Poor Law Inspector, to the Commissioners, dated 7 May 1851.

I beg leave to transmit to the Commissioners a letter I received on the 1st instant from the Rev. Eugene O'Sullivan, P. P., Roman Catholic Chaplain, in which he makes complaint, and calls my attention to several abuses and violations of the Poor Laws.

1st. That a system of bribery is carried on in the workhouse for proselytising purposes: that Protestants and Catholics who become pervers, are in the habit of receiving money in the workhouse.

2d. That a different classification has been adopted in reference to such persons, and in some instances they have not been subjected to what they consider the horrors\* of Liscarny Workhouse.

3d. That since the appointment of a Protestant master, perversions are on the increase; that, in fact, before his appointment it had no existence to any extent in the workhouse, but now is quite rife.

4th. The reverend gentleman makes complaint against the master that he introduced into the workhouse a very suspicious character from Ventry, the hot-bed of perversion, who was not in distress, without a ticket of admission, and fed and clothed him at the expense of the Union.

5th. My attention is directed to the vast number of paupers who have no place of religious worship to attend on Sundays and festivals.

I beg to report that, on receiving this letter, I informed the reverend gentleman, in reply, that I considered it to be my duty to institute an immediate inquiry on oath into the matters referred to by him, and that I was ready to enter upon it whenever it suited his convenience to bring forward evidence to sustain the statements contained in his letter.

At Mr. O'Sullivan's request I summoned as witnesses the Reverend Mr. Goodman, Protestant chaplain and minister of the parish, the Reverend Samuel H. Lewis his curate, or assistant minister, and Mr. Thomas F. McKeena, and held the inquiry on the 5th instant at the workhouse.

I have the honour to forward herewith a copy of the evidence of Mary Breen and Johanna Lyne, two women who were formerly pauper inmates of the workhouse, which refers entirely to the 1st and 2d matters of complaint, and to a period

\* I know of no horrors at Liscarny House, unless its isolated position may be so esteemed, which prevents the inmates from often seeing their friends, and from getting tobacco and other articles. It is a most healthy, well-managed house.—T. S.

period when Sir Thomas Ross, and, latterly, Mr. O'Brien was temporary Poor Law Inspector, and also that of the Rev. Thomas Goodman, the only witnesses examined.

The evidence of the two women shows that they changed their religion from Roman Catholic to Protestant after they were admitted to the house, and that money in small sums, of one penny, two-pence and three-pence, was given to them and other Protestant inmates of the workhouse after prayers on Sundays by the Rev. Mr. Goodman, by his curate, and by a man named Lacy, who acted as clerk.

These witnesses do not prove that this money was given as a bribe, or in order to induce Catholic inmates to become Protestants, a motive that was most positively and most indignantly denied both by the Rev. Mr. Goodman and the Rev. Mr. Lewis,—by the former on oath, but only out of charity to assist them to get a little milk or bread for their children in addition to their rations. These gentlemen acknowledged that they had been in the habit, even until now, of distributing a portion of the collection made in the church in small sums from one penny to two-pence to Protestant paupers in the workhouse: on Sundays after prayers, and on festivals, when the collection was larger, as much as four-pence, and even sixpence each had been given. The evidence on oath of the Rev. Thomas Goodman proves that, generally, the portion of the church collection thus distributed amounted to no more than one shilling among all these people, a very small sum certainly to be used as a bribe, or to induce even paupers to shure the faith of their fathers. Yet it was wrong to give even this, and I gave these reverend gentlemen to understand that the course they had pursued was wholly at variance with the principle of the Poor Laws; a pauper possessing money derived from any source could not be considered destitute, and entitled to remain in the workhouse. To purchase milk or other article of diet therewith was quite contrary to Article 20 of the workhouse rules. It is necessary I should state, that both the Rev. Mr. Goodman and the Rev. Mr. Lewis protested that they had acted in this matter out of charity only, and in ignorance of any principle of law, or any regulation against it. They stated that it had been done by them without the knowledge or consent of any officer of the workhouse, but that they made no secret of it.

As regards the second matter of complaint, that a different classification has been adopted in reference to Protestant converts, the evidence of Mary Breen and Johanna Lyne proves that during the period they were inmates no children of Protestant paupers were sent to Liscarney House, to which place at that time all the young children of Catholics above five and under fifteen years of age were sent, being placed under the care and instruction of the schoolmaster and schoolmistress. Protestants' children, I think, were allowed to remain at Dingle; not from any particular favour towards them, but that they might be under the eye and spiritual care of the Protestant chaplain, and that they might, as one of these witnesses states, "hear the word of God."

The Rev. Mr. O'Sullivan abandoned his third and fourth complaints or charges, which affected the character of the present master, Mr. Mason, on the ground, that on inquiry he had ascertained there was nothing improper in his conduct; but with reference to his third complaint, I have thought it necessary to examine the register, and I find that since the present master's appointment there have been 24 paupers discharged who were registered Protestants, whilst the admissions of registered Protestants as inmates amount to only 14; showing a diminution of 10 in the number of Protestants, or pretended Protestants, since Mr. Mason took charge as master, and not an increase.

I believe Mr. Mason to be entirely adverse to the encouragement of any attempt at proselytising whatever, whether inside or outside the workhouse; and with respect to the other charge (the 4th), that, too, is without foundation; the man admitted was not a Protestant, nor a convert, but a Roman Catholic, and was registered as such, and was regularly discharged at his own request.

Another subject complained of by the Rev. Mr. O'Sullivan, the last in his letter, is the vast number of paupers in the workhouse and auxiliary houses, who have no place, or can go to no place of worship on Sundays. The truth is, that Mr. O'Sullivan and his curate cannot possibly attend to the spiritual wants of upwards of 4,000 persons; they cannot give masses sufficient in one day, the Sunday, nor duly attend the sick calls, and other sacred duties they have to fulfil. I beg leave to state that I see no remedy for this, except the appointment

ment of another chaplain here in Dingle. It is a matter I have brought before the guardians; they are aware that another Catholic clergyman is necessary, but hesitate to require the appointment of one, because of the impoverished state of the Union. I beg, therefore, to be permitted to bring the Commissioners' attention to the subject.

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CORR LETTER from the Rev. Mr. O'Sullivan to Captain Spark,  
dated 1 May 1851.

I consider that it is due to you, as Inspector of this Union, to make you acquainted with any abuses which may prevail in the workhouses here, before any complaint in reference to them be laid before the Poor Law Commissioners. Acting upon this principle, I beg leave to call your attention to several abuses and open violations of the Poor Law Act. The first to which I wish to direct your attention is a system of bribery carried on in the workhouse for proselytising purposes. It can be proved, beyond all question, that Protestants and Catholics who become perverts are in the habit of receiving money in the workhouse. Secondly, A different classification has been adopted in reference to the above-named persons, and also in some instances they have not been subjected to what they consider the horrors of the Liscarney Workhouse. Thirdly, I find, since the appointment of a Protestant master, that perversion is on the increase; in fact, before his appointment it had no existence to any extent in the workhouse, but now it is quite rife. In a short time after Mr. Mason coming to the workhouse there were fourteen soupers in the house; occasionally since there have been other cases of perversion, and so late as yesterday two persons abjured their faith. As you are aware, the Irish are very attached to the faith of their forefathers, and consequently, unless inducements were held out, and unless they had a certainty that their condition would be improved, beyond all doubt they would never have abjured their faith. Fourthly, A very suspicious character was introduced into the workhouse a few days ago. It was proved before the Board of Guardians that this man was not in distress; that he had no ticket of admission from the relieving officer; in fact that he did not belong to the union at all. Nothing could be ascertained in reference to him, but that he had left Ventry, the hot-bed of perversion, and brought into the house clandestinely by Mr. Mason, fed and clothed by him at the expense of the union, and afterwards dismissed by him when he became apprehensive that this gross violation of law would entail upon him the censure of the Board. In this, however, he miscalculated; for though in the presence of the Board he prevaricated different times, nevertheless he was not punished. Fifthly, I wish again to direct your attention to the vast number of paupers who have no place of religious worship to attend on Sundays and festivals. I expect that you will have the kindness of letting me know what course you intend to pursue in reference to those matters which I have laid before you. To other abuses, in a future communication, I shall direct your attention.

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INQUIRY into the Complaint made by the Rev. Mr. O'Sullivan, that a System of Bribery is carried on in the Workhouse of this Union for proselytising Purposes.

*Mary Breen* sworn; and examined.

Were you for any period of time an inmate of the workhouse?—Yes.

When you entered the workhouse first, did you enter as a Protestant, or a Roman Catholic?—Was registered a Catholic.

Did you change your religion after you came into the workhouse?—I did, sir; I became a Protestant.

Were you offered any money by any person?—No, sir; I got a few pence after prayers to get milk and bread for my children, who were in the workhouse, sometimes four-pence, sometimes three-pence halfpenny, and sometimes sixpence.

Was that the reason, and in hopes of getting that you changed your religion?—It was, sir; and to have my children left with me.

How long were you in the habit of receiving that money?—About eighteen months, until I left the workhouse.

Were you receiving this money from the time you entered the house, and became a Protestant, until the time you left it?—I was.

Who gave you the money during that period of time?—The Rev. Thomas Goodman until Mr. Lewis came home, and then Jack Lacy.

Did you get money from any other person besides the Rev. Mr. Goodman and Lacy?—I did, sir; I got sixpence from Mr. Lynch, down at the Colony, and the Rev. Mr. Lewis gave sixpence back to Lynch out of his pocket, and it was by Mr. Lewis's directions that Mr. Lynch gave me the sixpence.

Was Mr. Lewis present upon the occasion that Lacy gave you the money?—Mr. Lewis gave it out of his pocket to Lacy; I saw him give it, sir.

Did you upon those occasions when you received money from the Rev. Mr. Lewis, Purson Goodman and Lacy, see either of them giving money or sharing money to other persons who had changed their religion?—Every one of them used to get it.

Could you name any of the parties who received this money?—Joan Lyne, alias Harty, and her child; Joan Sullivan, alias Kennedy, and her child; Joan Moxiarty, and her child; Peg Kennedy; John Keating; there was a woman, a Protestant, Kate Thomas, who received it; a woman named Day, and her children, used to get it.

Were your children left with you because you became a Protestant?—Yes, they were; for they would have been taken from me if I'd be a Catholic.

Did all your children become Protestants in the workhouse?—Yes, all but one, my eldest little boy, who was sent to Liscarney. Mr. Lewis used to send for this boy, and he would not come; he would remain a Catholic. My eldest boy was sent to Liscarney, because he would not change his religion.

If he had changed his religion, would he have been left with you?—He would, sir, certainly, with my other children.

Were other little boys left in the workhouse at Greys of the same age because they had changed their religion?—Yes.

Were any of the Protestant children removed from their parents while you were in the workhouse?—They were not to my knowledge.

What objection had the children to go to Liscarney?—Because it was so bad; they used to be coming home and dying on the road.

*Mary Breen's Examination continued by the Rev. Mr. Lewis and Captain Spark, P. L. I.*

Who was the master of the workhouse at Grey's at the time referred to?—Mr. Day; he was a Roman Catholic. Mrs. Grey was mistress of the house, a Roman Catholic; all the officers of the house were Roman Catholics. Sir Thomas Ross was Poor-Law Inspector when I was first admitted; he was a Protestant; and afterwards Mr. O'Brien, who was a Roman Catholic.

Did any one promise you that if you became a Protestant your children would be left with you?—Yes, Sir Thomas and Mr. Lewis told me that my children would be left by me, in order to go to hear the Word of God every Sunday; that it was right to leave them by me to hear the Word of God.

Who was present when Sir Thomas Ross promised you that if you became a Protestant your children would be left with you?—All those who had turned; it was the next Sunday when we came up to hear prayers in the Board-room.

Was Sir Thomas present then?—He was not, sir.

Who sent your eldest son to Liscarney workhouse?—Mr. Day said, that as you do not go to church with your mother, you must go to Liscarney.

How long is it since you left the workhouse?—Twelve months last Shrovetide.

*Examined by Rev. Mr. Lewis.*

Where do you now live?—I live in Green-lane, next door but one to the Rev. Mr. O'Sullivan's.

How did you support yourself during the last year?—By my husband's labour. Has the Rev. Mr. O'Sullivan given you any support during the last year?—He has not, only the first week.

How much did you get during that week?—I got bread and tea.

How many more that came out of the workhouse got bread and tea with you that week?—All who came out of the workhouse with me.

Do you remember how many came out with you?—I can count them; Joan Harty

Hearty and child, Joan Brosnan and child, myself and three children, Peg Kennedy, Mary Sheehy.

Did all these live in the house next door to the Rev. Mr. O'Sullivan?—They did, sir, the first week I was with them; on my oath, I did not stay more than one week in that house.

Who paid the rent for that house?—The woman of the house, Margaret Manning.

Did you pay anything during your stay in it?—I did not.

Did the Rev. Mr. O'Sullivan pay for your support?—Yes, the first week.

Did you get out-door relief since you left the workhouse?—I did not get a grain of it since I left the workhouse.

Do you remember any conversation you had with the Rev. Mr. O'Sullivan before you left the workhouse?—No; I sent a woman to know whether he would receive me back, because my heart opened with gladness when I saw him.

Who was the woman you sent?—Mary Fitzgerald.

What word did the woman bring you back?—She told me that he would take me back again. I told her that every night I used to be dreaming and crying. At the workhouse I threw myself on my knees before him, and asked forgiveness.

Was that in the workhouse before you came out?—Yes, sir, it was.

How long did you remain in the workhouse after you had thrown yourself on your knees before him?—Two days.

Did the Rev. Mr. O'Sullivan promise to provide lodging for you after leaving the workhouse?—He did not; but I threw myself on my knees, and asked him for God's sake to take me out. All I wanted was a gown, petticoat, handkerchief and chemise; my own clothes had been stolen from me, and I could not go out in the workhouse dress.

Do you remember how often during the last month you came to Mr. Lewis to take you back to the church?—Twice; I did it to see if he would promise me any thing, as I found him soft.

What did you say to Mr. Lewis on those occasions; did you say your heart opened to him when you saw him?—I did, sir; I knew that a great many besides me came to him to get something from him. He told me to go to church, and he would meet me.

Were you ever in gaol?—No, nor my husband, but while in gaol in the poor-house; no gaol but that.

Did you ever hear of any charge of robbery against your husband?—No, whatever happened his brothers.

Re-examined by the Rev. Mr. O'Sullivan.

Have you since you left the workhouse been in the greatest distress?—I have been in the greatest distress.

Have you been frequently during two or three nights without food since you left the workhouse?—I have, sir, and have sold the clothes to my chemise, to buy food for my children.

At the time you applied to Mr. Lewis to go back to church, were you not in the deepest distress?—I was.

During the eighteen months that you were a Protestant in the workhouse, did you ever believe in anything connected with Protestantism?—When they used to be running down the Blessed Virgin Mary that she had no power, and praising Queen Victoria in place of her, I used to tremble, and had a bit of bread, and gnawing the bread before I'd be listening to him running down the religion I was born in.

By the Rev. Mr. Goodman.

Do you believe in God the Father?—I do, sir.

Do you believe in God the Son?—I do.

Do you believe in God the Holy Ghost?—I do.

Do you believe that Christ can save you?—I do.

Mr. Goodman.] That is the religion we teach and profess.

*Johna Lynce* sworn; and examined by the Rev. Mr. O'Sullivan.

Were you for any time in the workhouse?—I was, about the 5th of October; I was admitted two or three years ago; I was in the house from a year and a quarter

quarter to a year and a half; I was registered a Catholic when I first entered the workhouse.

Did you change your religion afterwards when in the house?—I did.

Why did you change your religion in the workhouse?—That I might not be always left in the workhouse, and be taken out at some period.

Did any person in the workhouse, or at any other place, promise you, that if you changed your religion, you would be taken out?—They did not.

At any other time were you told that you would be taken out of the workhouse?—I expected Mr. Lewis would take me out.

Did Mr. Lewis ever promise to take you out?—He told me the last week when I was going to leave it, that he would take me out the following week.

Did you ever receive money when in the workhouse from any person?—A penny, three halfpences, and two-pence on Sundays, two-pence and three-pence halfpenny from Mr. Goodman to buy a drop of milk for my children, then in the workhouse.

Did your child ever get any money from any person in the workhouse?—No, sir, except what I used to get from these persons.

Who were these persons?—Mr. Goodman used to give it to buy a drop of milk for the children, and I suppose he brought it from the church.

Did any other person give you any money in the workhouse besides Mr. Goodman?—John Lacy used to give it from Mr. Lewis, the bachelor, I suppose.

Did you ever see the Rev. Mr. Lewis give money to Lacy for that purpose?—I did not.

Who is Lacy?—Does not know; he used to give a sermon in Irish; he used to attend those reverend gentlemen at church.

Did you ever see any other person giving money to other persons in that house?—Saw that there were nine or ten persons, and a shilling or thirteen pence was divided between them.

How long was that system of giving money carried on in the workhouse?—Nearly half a year, as far as I remember.

In the beginning Mr. Goodman did not give it; never got any money from Mr. Lewis.

Was your child ever separated from you when you were in the workhouse?—She was not.

Why not?—Because Mr. Goodman spoke to Mr. O'Brien to leave them their children.

Were the children of others in the house who had become Protestants taken from them?—No, they were left with their parents.

Was the same line of conduct observed in reference to other persons who had not become Protestants in the house?—It was not; they were separated from their parents.

Where were they sent to?—To Liscarny and Monaree.

Did the parents of Catholic children consider it a great hardship that they should be treated differently from any other persons?—They complained, and were jealous that our children were left with us.

When Mr. Lewis first saw you in the Brewery, had you not a child in your arms?—I had my only child.

Were you not allowed, then, whilst you were Roman Catholic to have your child with you?—Yes, because the children were not then separated from any person.

In your case is it not true that you had the same privileges whilst you were Roman Catholic as when you were Protestant?—I had the same; I expected that I should be taken out. Mr. Lewis told the matron to take good care of them, and when he returned he would take us out.

How long had you been a Protestant, when you said that promise had been made to you?—Not long; about four or five Sundays.

When you became a Protestant, what reasons did you give the Board of Guardians for becoming a Protestant?—Gave no reason; but said I wished to become a Protestant.

How long is it since you left the workhouse?—A week before Shrovetide, last year.

How have you supported yourself since?—A day's work here and there, by God's grace I got sufficiency from time to time. Lived in the house with Mrs. Breen, when I first came out.

How

How long did you live in the house with Mrs. Breen?—I lived a long time in the house with Mrs. Breen; cannot bring to recollection how long.

Is Mrs. Breen living in that house now?—Yes.

Was Mrs. Breen living a month or two months in that house?—She was; she was living some period of weeks after she first came out of the workhouse.

Did you get out-door relief after leaving the workhouse?—I did not.

Had you bread and tea with Mrs. Breen in that house?—I had not; where would I get it; we had some money of Mr. Lewis's, after leaving the house, and bought coffee and bread for it.

Was not Mr. Lewis in the north at that time?—Mr. Lewis had been in the north; after his return home we expected to be taken out of the workhouse, and get blankets and houses, and the means of support.

Then when you found the Rev. Mr. Sullivan had a house for you, and the means of support, you went to him, and that Mr. Lewis did not give it to you?—Father Owen \* never told me he had a house to give me; how could he give what he had not?

When you left the workhouse, did you not go to a house where the Rev. Mr. Sullivan supported people who came out of the workhouse?—When I came out of the workhouse I had a week here and there; how could Father Owen support us? What had he gained by them?

Did you not get something from Father Owen when you left the workhouse?—If I had got the clothes that were stolen from me, I would not have remained with Mr. Lewis.

How many conversations had you with the Rev. Mr. Sullivan before you left the workhouse?—None; never had any.

How did you let the Rev. Mr. Sullivan know you wished to come out?—Mary Breen, on going to Mass this Sunday, when the Rev. Mr. Lewis was coming in, Mr. Lewis asked her where was Mrs. Breen.

He was told that she went to Mass on that day?—I asked Mr. Lewis when would he take me out. He asked me how long I had been in the workhouse. I said if I thought I should have been so long, I would not have remained with him. Did not tell anybody, and did not send anybody to him.

Where did you see the Rev. Mr. O'Sullivan to speak to him, after you wished again to become a Roman Catholic?—In the workhouse, where he used to come in to see the people as chaplain.

What did you say to him?—Said nothing; was afraid to speak to him.

*By the Rev. Mr. O'Sullivan.*

Would you, or any other parties who have become perverts in the workhouse, have become perverts from the Roman Catholic faith, if inducements had not been held out to you, and you expected that your condition would have been improved by it?—Why should they do it? I would not have changed my religion, only I expected a good bribe.

Did you ever hear any other persons say they were influenced by the same motive as yourself?—I did not.

*By Mr. Lewis.*

When you left the Protestant church, and went back to mass, why did you go to the Rev. Mr. O'Sullivan's new colony in Green-lane, instead of staying in the workhouse, and thereby proving your sincerity?—Because I am too long in by them. Did not hear of any such place.

At this stage of the proceedings, the Rev. Mr. Goodman and the Rev. Mr. Lewis both admitted that they had been in the habit of distributing money in small sums, from one penny to two-pence, to individuals in the workhouse, and on festivals larger sums, and the following evidence was thereupon taken on oath.

*The Rev. Thomas Goodman sworn; and examined.*

Have been in the habit of giving money to Protestant paupers in the workhouse on Sundays and festivals only, out of the collection made at the church.

To

\* The Rev. M. O'Sullivan.

To what amount did you distribute the money in question to each individual?—I was not exact in dividing it; but I generally gave more to those who were originally Protestants, and gave a portion to those who had been converts from the Roman Catholic Church also, when there was money sufficient.

To what did it amount generally?—Generally the portion of the collection given to the pauper Protestants amounted to about one shilling.

What number of paupers have you generally had in the workhouse to whom you gave this money?—I could not give a correct answer to this question; it amounted sometimes to a penny each, sometimes to sixpence; the latter on festivals.

Do you think that the gift of this money had a tendency to cause Roman Catholic poor to become Protestants?—I could not say, I never gave it to them until they became Protestants; I have not given it in order to lead Roman Catholics to become converts to Protestantism.

Do you think there would have been a single convert from the Roman Catholic faith in the workhouse, if this money had not been given?—I think there would, because there were converts in workhouse before I took charge as Protestant chaplain.

Were those whom you call converts made converts in the workhouse, or were they so before they were admitted?—Many were converts before they were admitted.

Were any made converts since their admission to the workhouse before you took charge?—Some of them were; I heard so.

During your chaplaincy, what was the greatest number of Protestant inmates of the workhouse, who had become converts from the Roman Catholic religion?—I cannot tell; there were some who had become converts before I took charge.

(The Rev. Mr. O'Sullivan abandoned his charges against the master, having on inquiry ascertained that there was nothing improper in his conduct.)

No. 26,276/51, Dingle Union.

COPY LETTER from the Commissioners to the Board of Guardians,  
dated 17 May 1851.

THE Commissioners for administering the Laws for Relief of the Poor in Ireland, have received from their Inspector, Captain Spark, a report of the inquiry made by him into certain complaints preferred by the Roman Catholic Chaplain, regarding alleged abuses in the workhouse of Dingle Union.

The Commissioners forward for the Guardians' information the evidence taken by Captain Spark in this inquiry, together with a copy of a letter the Commissioners have addressed to the Rev. T. Goodman, the Protestant Chaplain, on the subject.

I am to request that the enclosed evidence may be returned when perused by the Board of Guardians.

No. 26,276/51, Dingle Union.

COPY LETTER from the Commissioners to the Rev. Thomas Goodman,  
Protestant Chaplain to the Workhouse, dated 17 May 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to inform you that they have received from their Inspector, Captain Spark, a report of an inquiry which he instituted upon oath into certain charges made by the Rev. Mr. O'Sullivan, the Roman Catholic Chaplain of the workhouse of Dingle Union, relative to abuses alleged by him to exist in that workhouse; and the Commissioners have also received a copy of the evidence given by yourself and the other witnesses examined on the inquiry, by which they observe that you admit having been in the habit of giving money to Protestant inmates in the workhouse on Sundays and Festivals, out of the collection made at church.

It further appears, that some of the inmates state the receipt of such money to have partly influenced them in professing a change of religion from Roman Catholic to Protestant.

The Commissioners observe, that the intention of influencing the inmates of the workhouse to a change of religion by the use of such means, is altogether disavowed

disavowed by yourself and Mr. Lewis. I am directed, however, to point out to you the great and obvious impropriety of giving money under any circumstances or for any purpose to the inmates of the workhouse, as such a system must inevitably prove subversive of discipline, and cause discontent among the inmates not partaking such advantages, and may lead to a suspicion, as in the present instance, of improper motives on the part of those who supply such indulgences to the inmates.

These objections are of peculiar weight in reference to clergymen performing the duties of Chaplain in the workhouse; and, after the evidence laid before them, the Commissioners feel obliged to require from you, on your own part, and that of your curate, the Rev. Mr. Lewis, an assurance that such a practice will not be pursued by either of you in future.

No. 26,276/51, Dingle Union.

COPY LETTER from the Commissioners to Captain *Spork*, dated 17 May 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to acknowledge the receipt of your report of the inquiry instituted by you into the charges made by the Roman Catholic Chaplain of the workhouse of Dingle Union relative to abuses alleged by him to exist in the workhouse of that union. The Commissioners have addressed the Rev. Mr. Goodman on the subject of that part of the evidence which affects his conduct, and that of his curate, the Rev. Mr. Lewis.

One of the complaints being, that the vast number of paupers in the workhouse have no place of religious worship to go to on Sundays, I am directed by the Commissioners to request that you will be good enough to inquire, and report whether the present Chaplain could arrange to celebrate an additional Mass on Sundays and holydays, and on what terms; and if not, what other arrangement can be made to provide all the Roman Catholic inmates with the means of conveniently attending Divine worship.

No. 23,836/51, Dingle Union.

COPY LETTER from the Rev. *Thomas Goodman*, Protestant Chaplain to the Workhouse, to the Commissioners, dated 20 May 1851.

I *do* acknowledge the receipt of your secretary's letter, No. 26,276/51, and bearing date the 17th instant, in which he mentions that, after the evidence laid before you, you feel obliged to require from me, on my own part, and that of the Rev. Mr. Lewis, an assurance that the practice of giving money to any inmate of the workhouse will not be pursued by either of us in future.

I, without hesitation, pledge myself, that neither the Rev. Mr. Lewis, my worthy fellow-labourer, nor I, will give money to any inmate of the workhouse in future, while they continue inmates of the workhouse, now that I have been told that it is contrary to the law or regulation of the house: while I give this pledge, I must say most truly, in palliation of the offence, that I did not know, until the investigation, that I was committing a breach of any law or regulation; nor until two witnesses were examined, did I understand what the accusation rightly was; as soon as I did, I candidly acknowledged, which I would have done in the commencement had I understood it, that I was in the habit of carrying a shilling in halfpence, seldom more than that, and dividing it among my congregation publicly after service: the cause of it was, about six months after I commenced doing duty in the workhouse, my congregation complained to me that their children were in great want of milk, and that if I brought them a few halfpence from the collection in the church, it would be a great comfort to them: the following Sunday I brought a shilling with me, and divided it among my own congregation, and no other,\* and continued to do so until the investigation, but not by way of bribe. With disdain I repel the charge; for I never, in the house, nor out of the house, gave a farthing, by way of bribe, to induce any one to change from their religion to ours; we had no occasion to stoop to such im-

proper

\* On Festivals, namely, on Christmas and Easter, I used to give sixpence, but to the heads of families only.—*Thos. Goodman.*

proper means ; for if we wished to accept persons indiscriminately as they offered themselves, we would have had many indeed.

Before I conclude, I must say, in justice to my dear fellow-labourer, Mr Lewis, that he had nothing to do with giving the money above ; for when he took my duty at the workhouse, which I think was not more than 20 times altogether, I used to give 1s. in halfpence to the man who acted as our clerk, to distribute it in my absence ; but I must also say that Mr. Lewis, as well as myself, did not know that it was a breach of any law or regulation to do so.

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No. 28,836/51.

COPY LETTER from the Commissioners to the Rev. *Thomas Goodman*, in reply, dated 23 May 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to acknowledge the receipt of your letter, dated the 20th instant, in which you pledge yourself that neither the Rev. Mr. Lewis, your curate, nor yourself, will in future give money to any inmate of the workhouse of Dingle Union ; and, in reference thereto, I am directed by the Commissioners to state that they are satisfied with the assurance given by you, on the part of yourself, as Protestant chaplain of the workhouse, and of the Rev. Mr. Lewis, as your curate.

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No. 28,836/51.

COPY LETTER from the Commissioners to the Board of Guardians, dated 23 May 1851.

ADVERTING to the letter addressed to the Board of Guardians of Dingle Union, on the 17th instant, transmitting a copy of a letter addressed by the Commissioners to the Rev. Mr. Goodman, the Protestant Chaplain of the workhouse, relative to the recent inquiry into the charges made by the Roman Catholic Chaplain, I am directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland, to state, for the information of the Board of Guardians, that they have received a letter from the Rev. Mr. Goodman, in which he pledges himself that neither the Rev. Mr. Lewis, his curate, nor himself, will in future give money to any inmate of the workhouse of Dingle Union ; and the Commissioners have intimated to him that they are satisfied with the assurance given by him.

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INGLELAND UNDER VIOLENCE

A COPY of the Report made by Captain Spink  
relative to certain Charges of Poisoning in  
the Westmorland of Single Doses, with the  
Report of the Board of Health upon the  
Report.

(Mr. Spink)

Report of the Board of Health  
(Ordered by the House of Commons, to be Printed)  
by J. W. Smith.

DINGLE UNION WORKHOUSE.

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A COPY of the REPORT made by Captain *Spark*  
relative to certain Charges of PROSELYTISM in  
the WORKHOUSE of *Dingle Union*; with the  
MINUTES of EVIDENCE taken by him on the  
Inquiry.

(*Mr. Reynolds.*)

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*Ordered, by The House of Commons, to be Printed,*  
*24 June 1851.*

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